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Be thou stedfast unto death, and I will give thee a crown of life.

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Biography.

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LIFE OF ARCHBISHOP CRANMER.

[Continued from page 34.]

THE tower was crouded with prisoners ; insomuch that Cranmer, Ridley, Latimer and Bradford, were all put into one chamber ; which they were so far from thinking an inconvenience, that on the contrary they blessed God, for the opportunity of conversing together, reading and comparing the scriptures, confirming themselves in the true faith, and mutually exhorting each other to constancy in professing it, and patience in suffering for it !

In April, 1554, the Archbishop, with Bishop Ridley and Latimer, was removed from the tower to Windsor, and from thence to Oxford, to dispute with some select persons of both Universities ! but alas ! what farces are disputations, where the fate of men is fixed, and every word is misconstrued ! and such was the case here ; for in April the 20th, Cranmer was brought to St. Mary's before the Queen's commissioners, and refusing to subscribe the popish articles, he was pronounced a heretic, and sentence of condemnation was passed upon him. Upon which he told them that he appealed from their unjust sentence, to that of the Almighty : and that he trusted to be received into His presence in Heaven, for maintaining the truth of whose spiritual presence at the altar, he was then condemned. After this his servants were dismissed from their attendance, and himself closely confined in the prison of Oxford. But this sentence being void in law, as the Pope's authority was wanting, a new commission

was sent from Rome in 1555; and in St. Mary's Church, at the high altar, the court sat and tried the altar-condemned Cranmer. He was then well nigh too strong for his judges; and if reason and truth could have prevailed, there would have been no doubt, who should have been acquitted, and who condemned.—The February following, a new commission was given to Bishops Bonner and Thirlby, for the degradation of the Archbishop. When they came down to Oxford, he was brought before them; and after they had read their commission from the Pope, Bonner, in a scurrilous oration, insulted over him in the most unchristian manner, for which he was often rebuked by Thirlby, who wept and declared it the most sorrowful scene in his whole life. In the commission it was declared, that the cause had been impartially heard at Rome; the witnesses on both sides examined, and the Archbishop's counsel allowed to make the best defence for him they could: at the reading this, the Archbishop could not help crying out, "Good God, what lies are these; that I, being continually in prison, and not suffered to have counsel or advocate at home, should produce witnesses and appoint my counsel at Rome! God must needs punish this shameless and open lying!" When Bonner had finished his invective, they proceeded to degrade him; and that they might make him as ridiculous as they could, the Episcopal habit which they put on him, was made of canvas and old clouts: Bonner, mean time, by way of triumph and mockery, calling him Mr. Canterbury, and the like. He bore all with his wonted fortitude and patience; told them, "the degradation gave him no concern;" but when they came to take away his crosier, he held it fast, and delivered his appeal to Thirlby, saying, "I appeal to the next general council." When they had stripped him of all his habits, they put upon him, a poor yeoman-beadle's gown, and a townsman's cap; and so delivered him to the secular power, to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Nay, such was the iniquity of the times, that a gentleman was taken into custody by Bonner, and narrowly escaped a trial, for giving the poor Archbishop some money to buy him a dinner!

He had been imprisoned now almost three years; and death should have immediately followed his sentence and degradation; but his cruel enemies reserved him for greater misery and insult. Every engine that could be thought of, was employed to shake his constancy. But in vain: he held fast the possession of his faith, without wavering. Nay, even when he saw the martyrdom of his dear companions, Ridley and Latimer, he was so far from shrinking, that he not only prayed to God to strengthen them; but also by their example to animate him to a patient expectation and endurance of the same fiery trial.

But at length the Papists determined to try what gentle treat-



ment would effect: they removed him from prison to the lodgings of the Dean of Christ Church; urged every persuasive motive; and too much melted his gentle nature by the false sunshine of pretended civility. Yet this availed not, till they again changed their conduct, and, with severity enough, confined him to a loathsome prison. This was more than the infirmities of so old a man could support; the frailty of human nature prevailed; he began to waver; he fell, but to rise with superior lustre; and was induced to sign six different recantations, drawn from him by the malice of his enemies; who, notwithstanding, determined not to spare his life; for nothing less than his death could satiate the gloomy Queen, who said, that "as he had been the great promoter of heresy, which had corrupted the whole nation, the abjuration which was sufficient in other cases, should not serve his turn; for she was resolved he should be burnt."

The Archbishop had no suspicion of such a fate, after what he had done: the Papists designed that he should soon read his recantation publicly, at St. Mary's; upon which they proposed to have triumphed in his death. Accordingly, on the day appointed, Cole mounted the pulpit, and the Archbishop was placed opposite to it, on a low scaffold, a spectacle of contempt and scorn to the people! Cole magnified his conversion as the work of God's inspiration; exhorted him to bear with resolution the terrors of death; and by the example of the thief on the cross, encouraged him not to despair, since he was returned, though late, into the bosom of the Church, and assured him, that dirges and masses should be said for his soul in all the Churches of Oxford. As soon as the Archbishop perceived from Cole's sermon, what was the bloody decree, struck with horror at the inhumanity of these proceedings, he gave, by all his gestures, a full proof of the deep anguish of his soul. And at length being called upon by Cole, to declare his faith and reconciliation with the Catholic Church; he rose with all possible dignity—and while the audience was wrapt in the most profound expectation—he kneeled down and repeated the following prayer: "O Father of heaven, O Son of God, Redeemer of the world, O Holy Ghost, proceeding from them both; three persons and one God, have mercy upon me, most wretched and miserable sinner! I who have offended both heaven and earth, and more grievously than any tongue can express, whither then may I go, or where shall I fly for succour? To Heaven I may be ashamed to lift up mine eyes, and in earth I find no refuge; what shall I then do? shall I despair? God forbid! O good God, thou art merciful, and refuseth none that come to thee for succour: to thee therefore do I run: to thee do I humble myself, saying, O Lord God, my sins be great, but yet have mercy upon me, for thy great mercy! O God the Son, thou wast not made man; this great

mystery was not wrought, for few or small offences; nor thou didst not give thy Son unto death, O God the Father, for our little and small sins only, but for all the greatest sins of the world; so that the sinner return unto thee with a penitent heart, as I do here at this present; wherefore have mercy upon me, O Lord, whose property is always to have mercy: for although my sins be great, yet thy mercy is greater! I crave nothing, O Lord, for my own merit, but for thy name's sake, that it may be glorified thereby, and for thy dear Son Jesus Christ's sake.—And now therefore, Our Father," &c.

He then rose up; exhorted the people to a contempt of this world; to obedience to their sovereign, to mutual love and charity; he told them that being now on the brink of eternity, he could declare unto them his faith without reserve or dissimulation. Then he repeated the Apostles' Creed, and professed his belief thereof, and of all things contained in the Old and New Testament. By speaking thus in general terms, the attention was kept up; but amazement continued that attention, when they heard him, instead of reading his recantation, declare his unfeigned repentance for having been induced to subscribe the Popish errors; he lamented, with many tears, his grievous fall, and declared that the *hand*, which had so offended, should be burnt before the rest of his body. He then renounced the Pope in most express terms, and professed his belief concerning the Eucharist to be the same, with what he had asserted in his book against Gardiner.

This was a great disappointment to the Papists; they made loud clamours, and charged him with hypocrisy: to which he meekly replied, that he was a plain man, and never had acted the hypocrite, but when he was *seduced* by them to a recantation.—He would have gone on further, but Cole cried,—“Stop the heretic's mouth, and take him away.” Upon which the monks and friars rudely pulled him from the scaffold, and hurried him away to the stake, (where Ridley and Latimer had before been offered up,) which was at the north side of the city, in the ditch opposite Baliol College. But if his enemies were disappointed by his behaviour in the Church, they were doubly so by that at the stake. He approached it with a cheerful countenance; prayed and undressed himself; his shirt was made long down to his feet, which were bare, as was his head, where a hair could not be seen. His beard was so long and thick, that it covered his face with a wonderful gravity; and his reverend countenance moved the hearts both of friends and enemies.—The friars tormented him with their admonitions; while Cranmer gave his hand to several old men, who stood by, bidding them farewell. When he was tied to the stake and the fire kindled, he seemed superior to all sensation, but of piety. He stretched out the offending *hand* to the flame, which was seen



burning for some time before the fire came to any other part of his body; nor did he draw it back, but once to wipe his face, till it was entirely consumed; saying often, "This unworthy hand, this hand hath offended:" and raising up his eyes to heaven, he expired with the dying prayer of St. Stephen—"Lord Jesus, receive my spirit!"—He burnt to all appearance without pain or motion; and seemed to repel the torture by mere strength of mind; shewing a repentance and a fortitude, which ought to cancel all reproach of timidity in his life.

Thus died Archbishop Cranmer, in the 67th year of his age, and the 23d of his Primacy; leaving an only son of his own name behind him. He was a man naturally of a mild and gentle temper; not soon provoked, and yet so easy to forgive, that it became a kind of proverb concerning him, "Do my Lord of Canterbury a shrewd turn, and he will be your friend as long as you live." His candour and sincerity, meekness and humility, were admired by all who conversed with him;—but the Queen could not forgive his zeal for the reformation, nor his divorce of her mother, though he had been the instrument of saving her own life: and therefore she brought him to the stake; which has justly numbered him among the noblest martyrs of Jesus Christ: thus crowning his character; for he may well be esteemed the Apostle of the reformed Church of England, and as such must ever be dear to every true Protestant. He may truly be ranked with the greatest primitive Bishops, and the Fathers of the very first class, who were *men* as well as himself: and therefore if in the scrutiny of *theirs* or of his character, some infirmities and imperfections may appear, we may learn to make a wise and moral improvement by them. His learning was great, and his endeavour to encourage it, greater. To him, under God, we are indebted for the great blessing we enjoy of reformation, of which he was the pillar and the ornament: and while we repeat the Liturgy, and have the Bible in our Congregations, so long shall we venerate the name of Archbishop Cranmer.

Cranmer's labours (as a writer observes) were well seconded by Ridley, Latimer, and Hooper, who were his fellow-martyrs in the cause of reformation; but the characters of this illustrious quadrumvirate differed one from the other. Cranmer was most respected; Latimer was most followed; Ridley best esteemed; and Hooper most beloved. The art and address of Cranmer proved a happy balance to the zeal of Latimer; while the relaxed notions of Hooper, were tempered by the wisdom and virtue of Ridley.

## A GUIDE TO THE CHURCH.

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TO Mr. Daubeny's excellent discourses are subjoined *two postscripts*—the *first*, addressed to the members of the Church, who, occasionally frequent other places of public worship: the *second*, addressed to the clergy. In the former, the author draws some necessary inferences from his preceding observations on the nature of the Church and the sin of schism, and combats a notion very prevailing at present among many professed members of the Church, that where the gospel of Christ is preached, there the Church of Christ is assembled. The reputation of this dangerous error naturally leads him to offer something in vindication of the clergy, of whom it is alledged, by those who occasionally separate from our Church, that "they possess neither that zeal nor knowledge which ought to characterize their profession; that their preaching is not that plain preaching of the cross which it ought to be, but a species of human philosophy, which can never make the hearer wise unto salvation."

That no ground exists for such a heavy charge is abundantly evident from that clear and distinct train of reasoning, by which our author shews, that "the doctrine which our clergy preach, is in the main that which revelation teaches; that, generally speaking, they look to the cross of Christ, as to fallen man's *only hope*, and *only title* to salvation." But it being the office of the Christian ministry, "rightly to divide the word of truth," the grand object they have before them, is so to preach the doctrine of the cross, that no erroneous conclusion may be drawn from it: "for the gospel scheme of salvation can then only be complete, when the whole of it is taken together; when each part of the Christian obligation, comprehended under the general terms of faith and obedience, is suffered to have its due weight in the scale of human estimation."

Mr. Daubeny therefore submits it to the candour of a pious and respectable author, (Mr. Wilberforce's *Practical View*, p. 408, 383) whether in his laudable zeal for the promotion of

"The Christian cause, the description which he has given of the present clergy of our Church, is not too strong, whether taking them as a body (and all judgments drawn from individuals, when generally applied, are most liable to error) *the actual principles of the clergy of the establishment can be said to be extremely different from those which it professes*; whether, when there are so many striking testimonies to the contrary, to be produced from the writings of modern divines, it can be said, with truth, that the *peculiar doctrines of Christianity have almost altogether vanished from their view*; and that the sermons in our Churches



contain no other traces of these peculiarities, either *directly* or *indirectly*, save what may be derived from the ordinary form with which they conclude, which in the author's words may *just seem to protect them from falling into entire oblivion.*"

Such indiscriminate censure, in its reference to the clergy as a body, is certainly not less impolitic than unjust.

"It is unjust, because unsupported by facts; it is impolitic, because it must prove detrimental to the constitution of this country, by alienating the minds of the community from that branch of it, which has always been regarded as its firmest support. Upon this ground, (says Mr. Daubeny) I would suggest it to the consideration of those members of the Church, to whom I now address myself, who regard the establishment of the Church in this country, as an object of great national importance; whether, by their occasional attendance upon irregular teachers, who hold themselves independent of it, they would wish to become instrumental to the destruction of the cause they profess to have at heart; whether they are not actually placing themselves in that predicament, when, by their influence and example, they convey an idea into the minds of the people, absolutely destructive of one great end of the divine institution of a Church, by leading them to conclude, that it is a matter of no consequence, whether they continue in communion with it or not?—I would entreat them by the love of Christ, to consider, whether the doctrine which they may hear out of the Church, will balance against what they lose by their separation from it?—If, upon the idea of the present supposed insufficiency of the clergy, communion with our Church be no longer considered a matter of Christian obligation; and if it be judged advisable, for the more effectual advancement of the Christian cause, to follow what may be deemed the sound of the gospel, wherever heard, or by whomsoever delivered; we do not hesitate to say, that in such case, the remedy will, in the end, prove worse than the disease, and that those well-meaning persons, who are most sanguine in its application, will eventually find, that they have been only instruments in the hands of designing men, for the accomplishing of purposes which, could they foresee them, they might be among the last, to promote. *If the foundation be destroyed, what can the righteous do?*

In his *Postscript to the Clergy*, after making a becoming apology for addressing them on a subject, with which every minister of the Church is, from his profession, supposed to be acquainted, Mr. Daubeny very properly calls their attention to that false system of *liberality* supported by the

"Loose manner of writing, which has of late years prevailed, and which seems calculated, not so much to give an idea of the plan upon which the Church of Christ has been founded, as by a latitude of interpretation, to accommodate the language of scrip-

ture to the various opinions that have been formed upon it, that the term of *Church communion* may be rendered as *comprehensive* as possible, or mean nothing. "It is not, indeed, (says our author) to be wondered at, that the opinions of the modern clergy should become less settled upon Church matters than they have been, since the authority of a *Hooker*, a *Hicks*, and a *Lesley*, is by many considered to be in a manner superseded by that of an *Hoadly*, a *Warburton*, and a *Paley*. It is a very common thing for professors of the law, to be feed for the support of what they know to be a wrong cause. Would charity allow us to suppose that ministers of the Church could ever act upon a similar plan? It appears to me, that the writers above mentioned would have deserved well of their supposed clients; for, were I a dissenter from the Church, I should seek for no argument to justify my separation, which might not be fairly drawn from their respective writings."

This opinion Mr. Daubeney fully establishes, by quotations from their several works; and an obvious consideration suggested to the reader on this occasion is, that the best of men are liable to error, and that writers most distinguished for their talents, will not always be found the safest guides in pursuits of religious knowledge. We have thus given a general account of what is contained in this valuable and interesting publication, and cannot better express the sentiments which a repeated perusal of it has excited in our minds, than by adopting the language of its learned and worthy author.

"We do not profess ourselves to be in the number of those, if there be any such, who think that there is nothing amiss amongst us; for this would be to lay claim to that perfection which belongs not to man. At the same time, in reference to the present state of things in the world, it may be proper to suggest to the reader, the great danger of his being readily impressed with the idea of improvement either in Church or State. There are no two words in the English language, the sound of which, from the use that has been lately made of them, convey so strong a sense of alarm to the thinking mind, as those of *Liberty* and *Reformation*. Things most valued in themselves, become most destructive in their abuse. We have lived to see, what we should not otherwise have believed, the giants of infidelity waging open war against heaven; false philosophers, under the specious pretence of diffusing light and liberty through a benighted and enslaved world, engaged in a more daring league of systematic opposition to the plans of Divine Providence for the benefit of mankind; than has ever been witnessed. It is with a mixture of horror and indignation, that we look back to the scenes which these ministers of rebellious darkness have been permitted to bring forth; it is with awe and trembling that we look forward to what may, in the divine counsel, be the winding up of this



eventful tragedy! Should it, however, be the will of that wise Being, who directeth all things, (as from the complexion of the times we are occasionally led to fear may be the case) that this nation should learn a *second lesson* in that licentious school, in which it might be thought, that it had remained a length of time sufficient to have received a finished education, it may at least be hoped, that the clergy will not be brought in as accessory to the judgment. Be it remembered, that the most common way of wounding the Church, has been through the sides of its clergy. This method was practised with success, when the Church of this country possessed a most pious and able ministry. We are not therefore to be surprised, that it should be attempted in the present day. But although no argument drawn from the conduct of individuals ought in equity to bear against the body to which they belong; yet when a prejudice once takes possession of the human mind, it is not always in the power of reason to confine it to the precise object that originally gave rise to it. This consideration should make the clergy, of all men, most circumspect in their conduct, because, as the world will judge, it is in their power to do the greatest injury to the cause of which they ought to be the most effectual supporters. In the prophetic language, when the vineyard which God has enclosed, shall cease to be duly cultivated, and the vine be suffered to take its wild and natural growth, the hedge by which it had been separated from the waste will be pulled down, and the bear out of the wood, and the wild beast of the field be permitted to devour it. Some Anti-Christian power, intent upon nothing but plunder and destruction, or a domestic enemy, having the same object in view, will sooner or later be let loose upon a Church when in this degenerate condition, and become the instrument of executing upon her the vengeance due to her crimes. May God give the people of this nation such a sight of their danger as may tend effectually to guard them against it!"

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## COURSE OF ECCLESIASTICAL STUDIES,

ESTABLISHED BY THE HOUSE OF BISHOPS, IN THE CONVENTION OF 1804, IN PURSUANCE OF A RESOLUTION OF THE PRECEDING GENERAL CONVENTION.

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IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science, but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious know-

ledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the *divine authority of Christianity*; such as GROTIUS on the *Truth of the Christian Religion*; JENKINS on the *Reasonableness of Christianity*; PALEY's *Evidences*; LESLY's *Methods with the Jews and Deists*; STILLINGFLEET's *Origines Sacrae*; and BUTLER's *Analogy*. To the above should be added some books which give a knowledge of the objections made by Deists. For this, LELAND's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *Commentators*; such as PATRICK and LOWTH on the *Old Testament*, and HAMMOND, or WHITBY, or DODDRIDGE on the *New*: being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the scriptures, let him read some work or works which give an account of the *design* of the different books, and the *grounds* on which their respective authority is asserted; for instance, FATHER SIMON's *Canon of Scripture*, COLLIER's *Sacred Interpreter*, GRAY's *Key to the Old Testament*, and PERCY's *Key to the New*. Let the student read the scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each book, and explain the more *difficult passages* of it. He is supposed to know enough of *Profane History*, to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of scripture. For instance; the student having proceeded as far as the *Deluge*, may read some author who gives a larger account than the commentators, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *Chronology*: all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices*; such as is exhibited by Bishop KIDDER in his *Introduction to the Pentateuch*, and by Mr. JOSEPH MEDE, in some of his



discourses. A more full and interesting interpretation of the *Prophecies* than can be expected from the commentators, will be desirable; and for this purpose let Bishop NEWTON's *Work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read PRIDEAUX' and SHUCKFORD's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'KNIGHT or Bishop NEWCOMB'S. Let the student, before entering on the *Gospels*, read Dr. CAMPBELL's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose let there be taken either Mr. WEST on the subject, or Bishop SHERLOCK's *Trial of the Witnesses*.

After the study of the scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *Original Writers*: which may be considered as one of the best expedients for the guarding of the student against many *errours of modern times*. The writers of that interval are not numerous or bulky. EUSEBIUS is soon read through; and so are the APOSTOLIC FATHERS. Even the other writers are not voluminous, except ORIGEN, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in COTELERIUS's edition; but there are translations of most of them by Archbishop WAKE, and the Rev. WILLIAM REEVES. CAVE's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the *study* of the two questions, of our *Lord's Divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or that there should have been a material change of *Church government*, without opposition to the innovation. For the *former* question, let the works of Bishop BULL and the Rev. CHARLES LESLY be taken; to which may well be added the late controversy between Bishop HORSELEY and Dr. PRIESTLEY. And for the *latter*, Mr. HOOKER's *Ecclesiastical Polity*, Archbishop POTTER on *Church Government*, and DAUBENY's *Guide to the Church*. As the Lord Chancellor KING published a book on the *discipline of the primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the

student read his book, and the refutation of it in Mr. SLATER's *Original Draught of the primitive Church*.

After this, let the student go on with the *History of the 4th Century*, from MOSHEIM. But it will be of advantage to him to turn to FLEURY's *History*, for the *Epitomies* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to MOSHEIM, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. CHILLINGWORTH's *Religion of Protestants, a safe Way to Salvation*, and Dr. BARROW's *Treatise of the Pope's Supremacy*. Here also let there be read Father PAUL's *History of the Council of Trent*. Then let the student resume MOSHEIM. But it will be best, if, for a more minute knowledge of the *history of the Church of England* since the *Reformation*, he take along with him COLLIER's *History*; a very able work; but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *Divines of the established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. HOOKER's *Work*, and to the *London Cases*. Then let MOSHEIM be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic* method. Bishop PEARSON's *Exposition of the Creed* may be considered as a small system; and, on account of the excellence of the work, is recommended; as also Bishop BURNET's *Exposition of the thirty-nine Articles*. Then let a larger system be taken; suppose STACKHOUSE's *Body of Divinity*, with the addition of the following modern works; *Elements of Christian Theology*, by the present Bishop of LINCOLN, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious Commentators.

It seems not unnecessary to require attention to the *history of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. WHEATLEY on the *Common Prayer*, and of the late work of Mr. REEVES, will be sufficient.

Some books should be read on the *duties of the Pastoral Office*; such as St. CHRYSOSTOM on the *Priesthood*, Bishop BURNET on the *Pastoral Care*, and Bishop WILSON's *Parochialia*. It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics, is that, by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.



A knowledge of the *Constitution and Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no student to be *ordained* without being *fully prepared* to answer on them, is more difficult. The *lowest requisition* is as follows: PALEY's *Evidences*; MOSHEIM, with a reference to Mr. HOOKER for the *Episcopacy*; STACKHOUSE's *Body of Divinity*; and Mr. REEVES on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the study of the *Scriptures* a latitude of choice among approved *Commentators*; it being understood, that if the student cannot, on the grounds contained in some good commentary, give an account of the *different books*, and explain such passages as may be proposed to him, this is of itself a *disqualification*.

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## HEATHEN EVIDENCES OF CHRISTIANITY.

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[No. IV.—Continued from page 41.]

ST. JOHN lived many years after our Saviour, as the oracle of the Church; and it deserves to be remarked, how that, by a particular providence of God, several of our Lord's disciples, and of the early converts to his religion, lived to a very great age, that they might personally convey the truth of the gospel to those times which were very remote from the first publication of it. Of these, besides St. John, we have a remarkable instance in Simeon, who was a near kinsman of our Lord, one of the seventy sent forth by him, to publish the gospel. This venerable person, who had probably heard our Saviour deliver his prophecy of the destruction of Jerusalem, presided over the Church in that city during the time of its memorable siege, when he saw the prophecy fulfilled—"Jerusalem encompassed with armies," and the Roman standards, or "*abomination of desolation set up.*" He lived till the year of our Lord 107, when he was martyred under the Emperor Trajan.

Irenaeus observes, that those barbarous nations who in his time were not possessed of the written gospel, and had only learned the history of our Saviour from those who had converted them to Christianity before the gospels were written, had among them the same accounts of our Saviour, which are contained in the four evangelists;—an incontestible proof of the harmony and concurrence between the Holy Scriptures and the tradition of the Churches, in those early times of Christianity. Thus we see what opportunities the learned and inquisitive Heathens had of informing themselves of the truth of our Saviour's history, during the three first centuries; and besides the evidences re-

ferred to, there were many uncontroverted traditions, records of Christianity, and particular histories, which then threw light upon those matters, but are now lost.

As a standing miracle during the three first centuries, we observe that amazing and supernatural courage or patience, which was shewn by innumerable multitudes of martyrs, in those slow and painful torments which were inflicted upon them. We cannot conceive a man placed in the burning iron chair at Lyons, amidst the insults and mockeries of a crowded amphitheatre, and still keeping his seat; or stretched upon a grate of iron, over coals of fire, and breathing out his soul amidst the exquisite sufferings of a tedious execution, rather than renounce his religion, or blaspheme his Saviour. We can easily imagine, that many persons engaged in so good a cause, might have laid down their lives at the gibbet, the stake, or the block; but to expire *leisurely*, under the most exquisite tortures, when they might have come out of them, even by a mental reservation or an act of hypocrisy, which was not without a possibility of being followed by repentance and forgiveness, has something in it so far beyond the force and natural strength of mortals, that one cannot but think there was some miraculous power supporting the sufferer.

In that admirable letter which gives an account of the death of Polycarp, the beloved Bishop of the Church of Smyrna, and the cruel torments of other early martyrs for Christianity, we find an opinion, that Jesus personally attended, to comfort and strengthen them, during their long continued agonies; and we have the story of a young man, who having suffered many tortures, escaped with life, and told his fellow Christians, that the pains of his sufferings had been rendered tolerable, by the presence of an angel who stood by him, and wiped off the tears and sweat which ran down his face whilst he lay under torture; and we know that the first martyr for Christianity was encouraged in *his* last moments, by a vision of that divine person, for whom he suffered, and into whose presence he was then hastening.

It is certain, that the deaths and sufferings of the primitive Christians had a great share in the conversion of those learned and honest Pagans, who lived in the ages of persecution, which with some intervals and abatements, lasted near three hundred years after our Saviour. *Justin Martyr, Tertullian, Laetantius, Arnobius*, and others, tell us, that this first of all alarmed their curiosity, roused their attention, and made them seriously inquisitive into the nature of that religion, which could endue the mind of its followers with so much strength as to overcome the fear of death; nay, could excite a desire for martyrdom, though attended with unheard of pains and terrors. This had not been effected by all the doctrines of those philosophers, which they had thoroughly studied; and the sight of these dying martyrs engaged them to search into the history and doctrines of him for



whom they suffered. The more they searched, the more they were convinced; till persuaded by facts, overpowered by evidence, and overawed by conviction, they declared themselves Christians, and in a similar ecstasy of delight, in the language of Thomas, exclaimed, "My Lord and my God!" All these sealed their faith with their blood, or lived in a steady preparedness to do so, whenever they should be called.

There are predictions of our Saviour recorded by the evangelists, which were not completed till after their deaths, and had no likelihood of being so, when they were pronounced by our blessed Saviour. Such was that wonderful notice he gave them, that *they should be brought before governors and kings for his sake, for a testimony against them and the Gentiles*—Matt. ch. x. v. 18, with the other like prophecies, by which he foretold, that his disciples were to be persecuted, and *hated of men for his name's sake*. Origen takes particular notice of that wonderful prediction of our Saviour, concerning the destruction of Jerusalem, pronounced at a time, as he observes, when there was no probability of it. And whoever reads the account of this memorable event, given us by Josephus, and without knowing his character, compares it with what our Saviour foretold, would think that the historians had nothing else in view but to adjust the event to the prediction.

So fully persuaded were the ancient Christians of the certainty of the predictions of Jesus concerning the Jews, that they expected they would continue for ever an abandoned and dispersed people, an hissing and astonishment amongst the nations, as they are to this day. In a word, that they had lost their privilege of being God's peculiar people, which was now transferred to the body of Christians, and which preserved the Church of Christ, amongst all the conflicts, difficulties and persecutions in which it was engaged, as it had preserved the Jewish government and æconomy for so many ages, whilst it had the same truth and vital principle in it, although it was so frequently in danger of being utterly abolished. Origen, in his fourth book against Celsus, after mentioning their banishment from Jerusalem, to which their worship was annexed; the destruction of their temple, and the cessation of their sacrifices, religious rites and solemnities, and their dispersion over the face of the whole earth, assures them that they would never be re-established since they had committed that horrible crime against the Saviour of the world. This was a bold assertion, considering how this people had been so wonderfully re-established, in former times, when they were almost swallowed up, and on the verge of destruction;—as in their deliverance from the Babylonish captivity, and the oppression of Antiochus Epiphanes: Within less than an hundred years before the time of Origen, the Jews had made such a powerful effort for their re-establishment under Barcochebas, in the reign of Adrian, as shook the whole Roman empire: but he founded

his opinion on a sure word of prophecy, and the punishment they had so justly incurred; and we find by a long experience of eighteen hundred years, that he was not mistaken—nay, that his opinion gathers strength daily, since the Jews are now at a greater distance from any probability of such a re-establishment, than they were when Origen wrote.

In the primitive times, the Christian religion shewed its full force and efficacy on the minds of men, and many examples demonstrated what great and generous souls it was capable of producing. It exalted and refined its proselytes to a very high degree of perfection, and set them far above the pleasures and the pains of this life. It strengthened the infirmity, and subdued the fierceness of human nature. It lifted up the minds of the ignorant to the knowledge and worship of him that made them; and inspired the vicious with a rational devotion, a strict purity of heart, and an unbounded love to their fellow-creatures. In proportion as it spread through the world, it seemed to change mankind into another species of beings. No sooner was a convert initiated into it, but he became a new man, and both acted and looked upon himself as one regenerated and born a second time into another state of existence.

Finally—the Pagan converts must have derived a high degree of confirmation in the faith of Christ, by reading the ancient prophecies concerning him, deposited in the hands of the Jews, who scrupled not to acknowledge that they were delivered by their own prophets many ages before his appearance. They were astonished to see the whole history of their Saviour's life published long before he was born, and to find that the prophets and evangelists, in their accounts of the Messiah, differed only in point of time; the former foretelling what things should happen, and the latter describing their fulfilment. To the *law* and the *prophets* our Lord frequently appealed—and thereby not only opened the understanding of his immediate followers, but from the same source, Jews and Gentiles did derive much instruction and convincing information. The converted Jews were introduced to their Messiah by their school-masters, the *Law* and the *Prophets*; and the Heathen converts, in consequence of the evidence of the *prophets* going before, and the *apostles* coming after, the *Messiah*, conducted in their enquiries by the Spirit of eternal light and love, were led to acknowledge Jesus of Nazareth, as the *end* of the *Law*, the *fulfilment* of the *prophecies*, and the *desire* of all *nations*. Thus the primitive Christians, as luminaries of the first magnitude, enlightening a benighted world, still shine upon us, with a light reflected from the glorious sun of righteousness;—and if we resist the light by which they have been so highly illuminated, and shine upon us with increasing splendour, it is not that sufficient evidence for the truths of Christainity has not been adduced, but because *we have chosen darkness rather than the light, on account of our evil deeds*. It



were highly absurd then to demand any of the *miraculous* evidences for the truth of Christianity—for if such things were to be repeated, they would soon lose the *force* of testimony, by their becoming *natural*;—but of rational evidence there is abundance to be met with daily in every part of the world. It is confessed by Jews, Christians and unbelievers, that the Old Testament is the most ancient book in the world; that its precepts are wise and salutary, and that it contains prophecies, whose fulfilments are recorded by subsequent historians of different nations;—that the books called the New Testament are a counter-part to the Old, and that these books have always been considered as treating on supernatural subjects, and capable of affording intelligence on matters far beyond the reach of the wise men of the world. For we find the wisest legislators of Greece and Rome travelling into Egypt, to consult the traditions and Septuagint translation of the Jewish scriptures. Hence the conformity of the laws of Solon and Lycurgus to the laws of the decalogue;—hence the parallel of Virgil's fourth eclogue with the prophecies of Isaiah concerning the Messiah;—and hence, I may say, that general state of preparation to receive the new-born king of the Jews, which obtained among the nations of the earth, for several years prior to that glorious event. Who among us will say that he is better qualified to judge of the evidences for Christianity eighteen hundred years after its commencement, than any of the learned Heathens at the time of its primary promulgation?—The evidence which compelled them to become Christians surely ought to be esteemed sufficient to persuade any man in these days to *become* or *continue* so. Had there been *hypocrisy* or *fraud* in the system, ten persecutions would have detected the *fraud* and exposed the *hypocrisy*. Had it been a *lie*, the inquisitive eye of its enemies would long ere now have found it out.—To doubt then concerning it, is to doubt of the *wisdom*, *penetration* and *honesty* of our fathers, grand-fathers and ancestors, up to our Lord himself. To put all these under the imputation of *fools*, *deceivers* and *liars*, as the infidel does, argues the highest degree of hardness of heart; the most consummate contempt for the united judgment of all the Christians that ever have been, are, or shall be in the world—and a species of unbelief, superior to that of the devil himself! For he believes the truth of all these things, but this belief makes him tremble.

Be amazed, O heavens! and stand astonished, O earth! that a fallen angel should tremble at the recollection of those truths, which proud, impious man disdains to believe, although surrounded with an innumerable croud of witnesses to their divine authenticity! Let the *professing Christian* then beware, lest there be in him *some seed* of unbelief, *some principle* of alienation from the living God—for our God is a *consuming fire*!

## ANTIQUITIES.

## OF THE ANCIENT JEWISH SYNAGOGUE.

WHATEVER shall tend to elucidate the writings of the *Old* or *New Testament*; to explain the customs and usages of our *own* or of the *ancient Church*; or to entertain the reader, from the annals of sacred antiquity; shall occasionally find admittance in this department of our work. As the mention of *Synagogues* is so frequent in the *New Testament*, we have thought it proper, as it will be useful, to give an account of *them*: Which we shall do by describing their *form*—shewing *where* they might be *erected*—what *service* was to be performed in *them*—what were the *times*; who the *Ministers* of this service.—And lastly, we will treat of the *original* of *Synagogues*.

1st. The Greek word (*Sunagōgē*) Synagogue, as well as the Hebrew, to which it answers, signifies in general any *assembly*, whether *holy* or *profane*: but it is most commonly used to denote the place where people meet to worship God, and is peculiarly applied to the Jewish places of worship. The *Synagogue* was a public edifice, situated either within or without the city, and for the most part in an elevated place. They were generally revered, and thereby distinguished from the *Proseuches* (or place of prayer) which were commonly in the fields, and open to the Heavens. In the midst of the *Synagogue* was a desk, or pulpit, upon which the book or roll of the law was read very solemnly. There too, stood the *person* who intended to harangue the people. At the highest part of the *Synagogue*, or towards the east and over against the door, which is always towards the west, as precisely as possible, is the *chest* or *press*, wherein the Book of the Law is kept, wrapt up in fine embroidered cloth.—The women, distinct from the men, are seated in a gallery inclosed with lattices; so that they might see and hear, but not be seen.

2d. Such was the *form* and *furniture* of the Synagogue; which might be erected in every place, when there were ten *BATELNIM*, that is, ten persons of full age, and free condition, always at leisure to attend the service of it; for less than ten such, according to the *Jews*, did not make a congregation. And when ten such persons might always be had at leisure to attend the Synagogue, in all their religious assemblies, this they reckoned a great city, and here they would have a Synagogue to be built, but no where else. These Synagogues at first were few, but afterwards they multiplied to a great number, like our Parish Churches, which they most resembled. In our Saviour's time, there was no town in *Judea* without them: and we are told, that



there were above four hundred of them in *Jerusalem* only. The most famous Synagogue the *Jews* ever had, was the great Synagogue of *Alexandria*, which the Rabbis say, that *he who hath not seen it, hath not seen the Glory of Israel*. Synagogues were not only erected in towns and cities, but also in the country, especially near rivers, for the better convenience of water for purification.

3d. The service to be performed in the Synagogues consisting of prayers, reading and expounding the scriptures, and preaching. For their prayers, they have liturgies, in which are all the prescribed forms of their Synagogue worship. The most solemn of their prayers, were those called *the eighteen prayers*, by way of eminence; to which they have since added another against the Christians: which runs thus, "*Let there be no hope to them, who apostatize from the true religion: and let heretics, how many soever they be, all perish in a moment! And let the kingdom of pride (i. e. the Roman empire) be speedily rooted out and broken in our days. Blessed art thou, O Lord, our God, that destroyest the wicked, and bringest down the proud.*"

The *Book of the Law* was divided into sections, and so many of them read at a time, that the whole might annually be read over. The prophetical writings too, which they divided in a manner different from the others, were read; and much devotion and respect were paid to those sacred books. These too, they expounded, and made discourses on particular texts. The expositions were made at the time of reading the *Scriptures*; and the sermons were delivered after the reading of the Law and the Prophets was over. It is plain, that Christ taught the Jews in their Synagogues both these ways; when he came to *Nazareth*, his own city, he was called out as a member of that Synagogue to read the *HAPHTERAH*, that is, the section or lesson out of the prophets which was to be read that day, according to the Kalendar of lessons for the year. And when he had stood up and read it, he sat down (for this was their custom) and expounded it. Out of reverence to the Law and the Prophets, the *Jews* always stood up, when any portion was read from either; and to shew regard to themselves as authorized Teachers, they sat when they expounded; but in all other Synagogues, of which *Jesus* was not a member, when he entered them, (as he always did every Sabbath day, wherever he was) he taught the people in sermons or popular discourses after the reading of the Law and the Prophets was over.

After the *Hebrew* language ceased to be the vernacular tongue of the *Jews*, the holy scriptures were from that time forward interpreted in their Synagogues either in *Greek* or *Chaldee*; which afterwards gave rise to the *Chaldee paraphrases* now extant.—The Minister (or any other person appointed,) read *one verse* in the original *Hebrew*, and the interpreter rendered it in the vul-

gar tongue. *St. Paul*, in his first Epistle to the Corinthians, ch. 14, alludes to this custom of interpreting the scriptures in the Synagogues. The reading of the Prophets, according to the Rabbis, was closed with the Priest's blessing; after which the congregation were dismissed, unless some one was to preach.

One of the principal ceremonies performed in the Synagogue was *circumcision*; though it was also done sometime in private houses.

4th. The *times* of the Synagogue-service were three days in the week, besides holy-days, whether fasts or festivals; and thrice on every one of these days, in the morning, in the afternoon, and at night. The three days in the week, more solemn than the rest, and on which they were indispensably obliged to appear in the Synagogue, were *Mondays*, *Thursdays*, and *Saturdays*, the most solemn of all. As more sacrifices than ordinary were offered on the *Sabbath-day*, and other *festivals*, they were wont to have prayers *four times* on these days. On other days they prayed also *three times* in private.

5th. The *Ministers* in this service were not confined to the sacerdotal order, though they were by imposition of hands solemnly admitted to it. These are called in the New Testament, *Archisunagōgoi*, Rulers of the Synagogues. But how many of these were, in every Synagogue, is uncertain. Next to them, or perhaps one of them, was the *Minister* of the Synagogue, who officiated in offering up the public prayers to God, for the whole congregation; and was therefore called *SHELIACH ZIBBOR*, that is, the *Angel of the Church*, as being the delegated *Messenger* to speak to God in prayer for them. Hence it is, that the *Bishops* of the seven Asiatic Churches, are called *Angels*, a name borrowed from the Synagogue. Next to the *Angel* were the Deacons or inferior Ministers of the Synagogue, called in Hebrew *Chazanim*, that is, *Overseers*; who had the oversight and charge of the books and utensils of the Synagogue, and overlooked the readers, who were not fixed, but such as the Rulers called out from among the congregation; to which duty they usually called a *Priest* first, if one was present; after him a *Levite*, and then any other *Israelite*: till they made up in all the number *seven*.

After the *CHAZANIM*, the next fixed officer was the *Interpreter*, whose business was to render, into the vulgar tongue, the lessons from the original *Hebrew*, as we mentioned above. If no *Priest* was *present*, to bless and dismiss the people, the *SHELIACH ZIBBOR*, who read the prayers, pronounced a blessing appropriate to his order, and let the people depart.

The Chiefs of the Synagoges presided in judicial affairs; and the government they exercised, consisted, 1st—In punishing the disobedient, which was done, either by *censures*, *excommunication*, or other penalties, as *fines* and *scourging*; and as they



were commanded in their law not to give above *forty stripes*; for fear of exceeding that number, they reduced it to *thirty-nine*. *Five times, saith St. Paul, of the Jews received I forty stripes, save one.*

6th. In taking care of the *alms*, which the sacred writers as well as the Rabbis call by the name of *righteousness*;—they had two *treasury chests* in their Synagogue, one for the poor strangers, another for their own poor. And upon extraordinary occasions, they made public collections. They suffered no beggars amongst them. Julian the Apostate remarks, “What a shame is it, that we should take no care of our poor, when the *Jews* suffered no *beggars* amongst them: and the *Galileans*, (that is, the Christians) impious as they are (so Julian esteemed them) maintained their own poor, and even ours!”

7th. Such were the Synagogues of the Jews: but when they first were erected, authors are by no means agreed. Some infer, from several places of the Old Testament, that they are as ancient as the *ceremonial law*. Others, on the contrary, fix their beginning to the times next to the Babylonish Captivity. Dr. Prideaux very strongly defends this last opinion, and observes, that the passage in the *Psalms*, alledged on the other side, doth not prove the point: “*They have burnt up all the Synagogues of God in the land,*” Ps. 47, v. 8, since the original word *MOADHE* signifies no more than the *PROSEUCHE*, or places of prayer—common oratories and private sanctuaries. It is certain, however, they have been long in use, since St. James saith, in the Acts, *that Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day*. But certainly one forcible argument in proof of Dr. Prideaux’ opinion, is the total *cessation* of idolatry amongst the *Jews*, after their return from *Babylon*, which he very reasonably assigns to the excellent custom of reading the Law and the Prophets constantly in the Synagogues: and as the *Jews* were ever prone to idolatry before that time, we may, with much propriety, ascribe their better practice to this laudable institution. A custom, as he well observes, which not only preserved the Jews from future idolatry, but tended greatly to propagate, as it does in the Church at this day, to continue the Christian faith and religion amongst us. Julian the Apostate, sensible of its advantages, determined to pursue the same method, and to establish *moral* philosophers as preachers, throughout his dominions, thereby to subvert Christianity. But God was pleased to call him hence before this establishment commenced. However certain it is, nothing could be better calculated to answer his purpose. And we may venture to say, that even in a political sense, the stated weekly instructions from the *pulpit* and the *word of God* read in the *desk*, are of the greatest utility. And “it is not to be doubted (to use our author’s words) but that if this method

were once dropped amongst us, the generality of the people, whatever else may be done to obviate it, would in seven years time relapse into as bad a state of barbarity, as was ever in practice amongst the worst of our Saxon or Danish ancestors. And therefore supposing there was no such thing in truth and reality as the Christian religion, which the Ministers of the Gospel teach; yet the service which they do the civil government, in keeping all men to these duties, in the observance of which its peace, good order and happiness consist, may very well deserve the maintenance which they receive from it." How much more, let us add, if indeed, (as we are perfectly assured) that holy religion be of God—and if the knowledge of it can alone make us wise to salvation?

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## A WINTER MEDITATION.

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"God saith to the snow, be thou on the Earth."

*Job, 37, v. 6.*

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**SEASON** responsive unto Season, sheweth to man the wisdom and power of God; summer and winter, seed-time and harvest, proclaim the author of every good and perfect gift.

Though with God, there be no variableness nor shadow of turning, yet adapting his gifts and the manifestations of himself to that tendency in our nature "not to continue in one stay," he gives us the changes of light and darkness, heat and cold, moisture and drought.

"O Lord, wonderful are thy works, in wisdom hast thou made them all; thou scatterest thy hoar frost like ashes; who can stand before thy frost? Thou blowest with thy wind, and the waters flow! Great things doth God, which we cannot comprehend. For he saith to the snow—Be thou on the Earth; likewise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man, that all men may know his work. Then the beasts go into their dens, and remain in their places. Out of the South cometh the whirlwind, and cold out of the North. By the breath of God frost is given; and the breadth of the waters is straightened."

By the strong breathings of the North, HE raiseth aloft the congealing nitre, which immediately arrests the larger drops of rain, in the form of hail, and the fleeting dews in the form of flakes of snow: when these fall to cover the earth, "the labour of the husbandman ceaseth"—"God sealeth up the hand of every man." The lowing of oxen is no more heard; the bleating of the sheep ceaseth; the warblers of the grove are heard no more; and silence is imposed on the murmuring rill, because the



earth is swathed with snow, and confined with frost; it is entombed, and a seal of death put upon it, that "the purpose concerning it may not be changed." And who is he that can reanimate it? None of less than almighty power!

Can we behold these scenes, and not behold in them our own mortality? Can we see all nature in her weeds of mourning, and not be led to remember our latter end? The voice of all things animate and inanimate at this season of the year, is—Mortal, know thyself, and learn from us to die!

When the blood, thin and languid, is half arrested by age's frost; when all the parts of this *wonderful and fearful* frame of ours are become weary, and well nigh worn out, by the revolutions of "the evil days that are past;" when there is a laxity in one part of the system, and a rigidity in another; when deficiency prevails, and the balance and power of animal life is destroyed, "the hands begin to be sealed up," as a prelude to that imperial seal and inscription which the grave stone shall bear, that the purpose concerning our dead body may not be changed."

With health mantling on our cheek, and youth blooming in our eye, we think but little about the winter of age, when our bodies, like the earth now swathed with snow and confined with frost, must be enwrapped with the white shroud, and carefully laid aside in one of the chambers of the grave for perpetual preservation. So long as health and strength accompany us, "we gird ourselves and go whithersoever we will;" But lo! the time hastens apace, when "others shall gird us, and carry us whithersoever they will;" they will carry us far hence, into the land of the enemy, and there we must sojourn many days." But, blessed be God, there we shall not always remain, for HE hath promised "to visit us," and "give commandment concerning our bones."

As on this ice-entombed earth, whenever HE bloweth with his breath, the waters flow, and the revived earth brings back the gladsome spring; so, over the cold grave, HE will cause, according to his promise, his four winds to blow, and animate the multitude of the dead. The Divine LORD, even the LORD JESUS; who is the Resurrection and the life, before whose presence the elements shall melt with fervent heat, and the sepulchral doors burst open in a moment, will not suffer our bodies to continue like the leafless tree upon the frost-bitten mountain's brow, despoiled of all their honours and blooming presages of immortality: he will again breathe into the human form the breath of life, and it shall instantly stand up before him a living soul. HE who is the AMEN hath said, "With my dead body shall they arise; his dew is as the dew of herbs!" By the agency of the firmament, "the dew ariseth from the earth;" when the winter of death shall be over and gone, and "the voice of the

Turtle be heard in the land," even the voice of joy and melody through all the regions of the grave; no marvel, if the bodies of the redeemed ascend from among the clods of the valley and the recesses of the deep, the instant that the Sun of Righteousness "lightens their darkness," and shines upon them with the full blaze of paternal light daily!

What is our hope during the inclement season of Winter? what is it, but that the joyous spring is advancing?

Amidst all the boisterous passions of our present condition; the infirmities of our nature and the dishonours of the grave; what is the hope of Israel, but a RESURRECTION FROM THE DEAD?

[An obliging correspondent has favoured us with the following copy of an Inscription, on a monument erected at Newbury-Port to the memory of the late learned and pious BISHOP BASS:] Providence Gazette.]

### BENEATH THIS MONUMENT

ARE INTERRED THE REMAINS OF THE RT. REVEREND

**EDWARD BASS, S. T. D.**

*Bishop of MASSACHUSETTS and RHODE-ISLAND.*

He was born at Dorchester, near Boston, 23d Nov. 1726; was admitted member of HARVARD COLLEGE, Æt. 13; received the honours of that University A. D. 1744, and was soon after inducted to the pastoral care of ST. PAUL'S Church in this town; of which he was RECTOR for 52 years:

**DURING WHICH TIME**

he always supported an UNSPOTTED CHARACTER, and discharged the various duties of his office with uncommon FIDELITY and EXACTNESS.

**HE WAS A MAN**

*of distinguished VIRTUE, of uncommon HUMILITY, of equal MODESTY, of sincere PIETY, and who firmly adhered to the cause of RELIGION.*

**HE WAS REMARKABLE**

for a peculiar URBANITY, a PLACIDNESS and SWEETNESS of DISPOSITION, together with a VENERABLE and DIGNIFIED MANNER.

**HE THUS BECAME**

the kind and tender HUSBAND, and the instructive and agreeable COMPANION; the warm and lasting FRIEND, and the true and faithful MONITOR.

**THUS IN HIM WERE UNITED**

*the sound DIVINE and the learned SCHOLAR, the polished GENTLEMAN and the pious CHRISTIAN.*

The TEARS of an AFFECTIONATE PEOPLE afford the surest testimony of his SUPERIOR VIRTUE; and on their HEARTS is his MEMORY more deeply engraved than on the HARDEST MARBLE.

**HE DIED SEPTEMBER 10, A. D. 1803.**

*"The JUST do cease from their labours, and their works do follow them."*

DIED—At Stratfield, Mrs. Sarah Burritt, wife of Mr. Elijah Burritt, in the 63d year of her age. At Bridgeport, Mr. ——— Norman, aged 87.